

LUCIFER

THE LIGHT-BEARER.

NEW SERIES, VOL. 4, No. 10.

VALLEY FALLS, KANSAS, AUGUST 6 E. M. 286.

WHOLE No. 101

LUCIFER

PUBLISHED WEEKLY.

TERMS:

One copy, one year, - - - \$1.25
One copy, six months, - - - 65
SPECIMEN COPIES FREE.

All letters should be addressed to LUCIFER, Valley Falls, Kansas.

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CHURCH AND STATE.

President Grevy performed, last week, the usual ceremony attending the handing of the red berettas to the three new French Cardinals created at the recent Papal Consistory. Cardinal Bernadon, speaking for his colleagues, said the Cardinals would not cease to pray for France. "We shall teach, according to Christ, obedience to the laws, divine and human, and respect for established authority." President Grevy, in reply, said that these sentiments reconciled the interests of the Church and those of France.—Frank Leslie's Illustrated Newspaper.

There is something extremely comical in Grevy's apparently grave statement that the prayers promised by Cardinal Bernadon will reconcile the interests of France and of the Church. The Infidel Grevy must have been internally convulsed with laughter when he perpetrated that joke. What a glue that is which the Church manufactures! It beats "Spalding's Prepared,"—the latter is nowhere beside it. It has the extremely desirable quality (to the Church) of gluing the coffer of the State to the altar rail in a position within easy reach of the priestly hand. What a farce the whole thing is! Some wind, more or less, called prayers, emitted by certain priests called cardinals, will "reconcile the interests" of Church and State! As if those interests were not already reconciled in the common raid those twin ventures make upon the pockets of the people. The quarrels between Church and State are simply the bickerings of robbers over the division of the spoils.

Grevy don't care a sou for "divine" law of which the Cardinal gibbers, but he is perfectly willing that the red-capped fellows shall stuff the people with it so long as they crowd down their throats with the same tamping pole a due proportion of reverence for "human" statutes. This is the real secret of Grevy's satisfaction with pere Bernadon's pacific assurances. So that what at first sight appears as a sarcasm of the French President's is discovered to be a manifestation of the genuine pleasure of a Statocrat upon receiving the promise of continued aid from the accredited representatives of the ecclesiastical power which is the State's most powerful ally.

CO-OPERATION VS. CORPORATIONS.

The last number of Fowler's Sun contains an essay on "Corporations with special reference to Railways and telegraphs." In it, he shows the difference between the status and economy of Corporations and Co-operation. He shows that corporations, acting as one body, are not co-operative; since it takes more than one in order to co-operate. He also shows that labor can derive no benefit from the incorporating act, and numbers governmental corporations as the oldest and worst of all corporations.

But, perhaps the most new and valuable contribution in this little pamphlet is where he tells how easy and cheap a matter it would be for the people to pool and organize the roads at cost, outside of politics and government. While governmentalists have given the railroad problem up, as difficult to handle, here, from an Anarchist standpoint, is the whole thing directly solved. Kansas people will be glad to know that they are running two sets of roads; that they build and give them away every year; that they are capitalized for ten times what they are assessed, and watered for twice as much. And all this usury is being sent out of the country to a few "capitalists" who contribute nothing to the State except a monopolized credit system. This pamphlet contains 28 pages, has a fine portrait of Wendell Phillips and can be had for ten cents.

We herewith give a sample of Mr. Fowler's method of treating his subject:

THE REAL ESSENCE, then, of every corporation wherein it is a corporation, is its stolen status, or change in the natural status of the individuals composing it, whereby natural persons are changed into legal, artificial ones, with powers and privileges legislated into them that do not belong to ordinary mortals. The first great incorporator was a supernatural God, the second was the Bishop and the king, the third and last is the priest and the politician. The source of authority in co-operation is inherent in the nature of things, beginning with the inevitable status of individuals as factors in a peaceful society. The source of authority of the other is handed down from the legislature, just as the ordaining of a clergyman is supposed to confer added powers. (Marriage, partnership, notaries are a modified form of corporation.)

A corporation, being bound by its charter to act as one body, is necessarily coercive. Majority rule and compulsory taxation are its working methods. Co-operators are not governed by numbers, but by a principle of reciprocity. Whenever it is for their interest to act as one body they can do so. Being internally bound it is found to be most effective. Co-operation contains all the strength there is in each individual composing it. Why, then, does the corporation employ coercion? If it never expected to change its mind, it would not need it. If it ever did expect to change, coercion would be a dangerous source of weakness and disorder. This is the reason, because a corporation is a clique engaged in making a profit off the public. Whether it be the monopoly of land, or money, natural resources, or the people's social franchises, its mission is predatory. Confering special privileges upon some, is to deprive others of their natural rights. If some can get a living, easier by act of Congress, than by earning it others will have to seek or starve. Privilege goes with plunder, injustice with coercion, tyranny with slavery. The corporation seeks privilege in order to plunder, and the plunderer because of the privilege. In this it is coercively acted.

Co-operation, instead of seeking special privileges, channels

profit. Its private interests are perfectly identical with universal interests. Its results in the cost system which, when it comes round in a circle is for more profitable than profit. It not only affords a competence but guarantees security, neither of which is sure of being obtained under profit. When the profit making system gets round to where it began it is very costly, its waste and antagonism probably amounting to more than the total consumption under cost.

THE FINANCIAL PROBLEM.

Not long since we received a copy of Alfred B. Westrup's Financial Problem, and being sorely pressed with other work we sent it to C. T. Fowler, Editor of "The Sun," Kansas City, requesting him to examine and report. We knew that Mr. Fowler had devoted much time and research to the solution of this same question and that hence his opinion would carry much weight. Here is his answer:

MR. HARMAN: Thanks for a copy of Mr. A. B. Westrup's pamphlet on Mutual Banking, the Abolition of Interest, and the Principles of True Monetary Science. There is nothing in it that one can criticize, but everything to recommend as a most cogent, well digested, and practical treatise on the subject.

Had the Greenbackers spent one quarter that they have squandered on campaign funds, in hurrying for Ballot and Weaver, towards organizing among themselves a free currency, they might have, before now, revolutionized the business of the entire country, even to the extent of its tariffs and railroadings.

This second edition of Mr. Westrup's book is a contribution in that direction.

In his Introductory Mr. Westrup says:

In order that we may be understood, we wish it to be borne in mind that whenever we speak of interest it is always in connection with money borrowed on good security; a business transaction in which no risk is supposed to be incurred, or, at least, in connection with transactions that partake more of the nature of a loan, and in which more or less risk is incurred. The one we will call real credit; the other personal credit. With the latter we have nothing at all to do.

We will now suppose two individuals equally wealthy; the wealth of one to consist of the metals, gold and silver, and that of the other, of buildings or any other product of labor.

What we ask, are the facilities afforded by this financial system for the obtaining of real credit on the part of these two individuals? If they possess an equal amount of wealth are they not equally wealthy? Do they not stand on an equal financial footing, and are they not equally entitled to real credit?

The fair, honest and impartial answer to this question, together with the abolition of property in, and the recognition of the equal right of all to natural wealth, is the simple, effective and only settlement possible to the conflict between labor and capital.

In the specie basis system of banking, as in others, this right to real credit is utterly ignored; first, by government coinage and "fixing" the value of gold and silver, or both, or in other words making the coin legal tender; second, by government giving the owners of the coin the exclusive privilege to issue paper money, not only to the extent of this "fixed" value of their coin, but to the extent of three times as much. What right, we ask, has government to "fix" the value of any product of labor, or make it legal tender, authorizing the issue of paper money to the extent of three times the amount of this legal tender coin, and prohibit the issue of paper money by the owners of any other products? If government has the right to "fix" the value of one product, then it has the right to "fix" the value of all products, and what is this but communism, or state socialism?

No, it is a fundamental error in political economy to admit the right of government to "fix" the value of any product, inasmuch as it exempts it from the effects of supply and demand to which all other products are subject, and is therefore a privilege which infringes on the rights of owners of all other products.

For sale by the author at Dallas, Texas, price 25 cts. It may be ordered from this office.

Mrs. Stanton in 1855.

"It is not a question of ments and drinks, of money and lands, but of human rights,—the sacred right of a woman to her own person, to all her God-given powers of body and soul. Did it ever enter into the mind of man that woman too had an inalienable right to life, liberty and the pursuit of her individual happiness? Did he never take in the idea that to the mother of the race, and to her alone belonged the right to say when a new being should be brought into the world? Has he in the gratification of his blind passions ever paused to think whether it was with joy and gladness that she gave up ten to twenty years of the hey-day of her existence to all the cares and sufferings of excessive maternity? Our present laws, our religious teachings, our social customs in the whole question of marriage and divorce are most degrading to woman, and so long as man continues to think and write, to speak and act as if maternity was the one and sole object of a woman's existence—so long as children are conceived in weariness and disgust—you must not look for lightened men and women capable of accomplishing any great and noble achievement. But when woman shall stand on an even pedestal with man—when they shall be bound together not by withes of law and gospel but in holy unity and love then and not till then shall our efforts at minor reforms be crowned with complete success. Here, in my opinion, is the starting point, here is the battle ground where our independence must be fought and won."—Letter of Elizabeth Cady Stanton to Gerrit Smith, 1855.

FOR LUCIFER, "FREE TRADE."

Minerva-like there springs from great Jove's head

Free Trade, by Liberty called forth and crowned

A Saviour-god, and Industry, unbound,
Stretched out his loosened limbs and onward sped

In friendly rivalry, by Progress led

To raise the serf, whom privilege had ground
Beneath the golden spurs of robed and gowned,
To freedom's height to walk with freemen's tread.

But satan—over found in Paradise

With tempter's wiles led Capital to taste
The fruit of greed, and forthwith Labor's price

At slavery's subsistence rate was placed,—
And freedom reigns for sordid avarice,
While wretched trends in freedom's barren waste.

L.M.

FOR LUCIFER, "Self-Hood, In What Does It Consist?"

"Individual Sovereignty" and "Individual Rights," are themes that have been pretty thoroughly ventilated by scholarly minds in times past as well as present.

But scholasticism is, like any other ism, not truth unalloyed with erroneous ideas of life. For the universe of mind as well as the universe of matter, is an unit. One is the pool, the other is the sea.

"All are but parts of one stupendous whole,
Whose body Nature is, and God (Truth or Infinite Law) the soul."

Therefore waves of thought and action are governed by laws inherent in the nature of things, whether seen or unseen, it makes no difference.

Waves of thought, like waves of sound, vibrate in harmony with the conditions that produce them.

The most perfectly developed brain, like the most skillfully constructed instrument of music, cannot give off concordant thoughts or musical sounds unless conditions are in harmony with the requirements of subtle laws that it takes much practical skill to so experiment with them as to bring out their possibilities. The human brain cannot do its best work unless operated on by skill, any more than the musical instrument can give off only concordant intonations. Were I allowed to judge of human character by its outward manifestations to-day, I should consider "Individual Sovereignty" a monster of iniquity, and for this reason: Very few who clamor the loudest for individual rights, seem to consider that others have any right that they are bound to respect. This is made manifest in various ways, as any one conversant with the customs of such people are very well aware of the fact, while the true humanitarian asks no more for himself or herself than sufficient to unfold and perfect their selfhood, which is defined to be the entire personality, including the physical, mental, moral and spiritual consciousness in its definitions. For unless all these are properly unfolded, the selfhood cannot be rounded into harmonious proportions, therefore unsightly in its actions or personal characteristics in a greater or less degree in harmony with the amount of deviation from a proper law of equilibrium or healthy activity. Truth demands no stultification of either force or functions, neither does it require one to do only what is right, and it does not say to any man, woman, or child, "Be yourself, at the expense of driving away from others what rightfully belongs to them."

All nature is radiant in praise of "Individual Sovereignty" to the degree of individual perfectibility, no further. Look at the fields of grain, grass, or forest trees. Each individual stalk or tree draws from Nature's inexhaustible resources what it needs to unfold its individuality, and no more. And when man is satisfied with this much, "The Millennium" will not be far off, for "The Brotherhood of Man" and "The Sisterhood of Woman" will be made manifest by brothers and sisters "dwelling together in unity." Each and every one doing what they can to aid in the unfolding of the Rose of Womanhood by paying only proper respect to their individuality or Self-Hood.

JULIA C. FRANKLIN.

LUCIFER

VALLEY FALLS, KAN., Aug. 6, 286.
MOSES HARMAN & E. C. WALKER
EDITORS.
M. HARMAN AND GEO. S. HARMAN
PUBLISHERS.

OUR PLATFORM.

Perfect Freedom of Thought and Action for every individual within the limits of his own personality.
Self-Government the only true Government
Liberty and Responsibility the only Basis of Morality.

LIST OF OUR AUTHORIZED AGENTS.

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Fair City, Kan.—Dr. J. H. Cooper.
Searsville, Kan.—J. McLaughlin.
Omaha, Neb.—James Griffith, 1712 Dodge St.
Leavenworth, Kan.—H. H. Hatchinson.
Joplin, Mo.—J. Henrichs & Bro.
Joplin, Mo.—(East)—Geo. H. Hatchinson.
Humboldt, Kan.—Wm. Rath.
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Garnett, "—C. Grege.
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Cedar Junction, Kan.—J. C. Collins.
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Serranton, Kan.—John P. Young.
Carbondale, Kan.—James S. McDaniel.
Preston, Iowa, John Durant.
M. C. Hicks, Sifton Springs, Ark.

THIS PAPER may be found on file at Mrs. F. (Hawley) & Co's Newspaper Ad. vertising Bureau 10 Spruce St., where subscription contracts may be made for it. N. Y. CITY.

Local Briefs.

See our new ads. this week.

Henry W. Youmans, formerly of New Kiowa, Kan., gave our office a pleasant call this week.

Our patrons will confer a favor by sending Postal notes instead of stamps, whenever procurable.

Don't forget that S. P. Puhnam, lecturer of the A. S. U., begins his course of lectures at Valley Falls on the night of the 21th inst. Everybody invited, and especially the Christian clergy.

Itch, Prario Munge and Scratiches of every kind cured in 30 minutes by Woolford's Sanitary Lotion. Sold and warranted by Meland & Tutt, Valley Falls.

Farmers are advised by our hay merchant Jolid Reicherter to hold on to their hay.

Among deferred articles we mention: "The Population Question," Reply to Walker and James, by J. F. Kelley; Criticism of LUCIFER, by R. A. VanWinkle; Reply to LUCIFER and Liberty, by Wm. Holmes; Sexuality, by D. C. Seymour; Asceticism, by "W"; "The Independent Farmer," etc. by Jno. Geiger; Second Epistle to the Luciferians, by Zeno, etc.

In calling attention of our readers to the advertisement of Dr. Snediker, to be found in another column, we wish to say that the Doctor will be at the Hilmyer House in this city from August 10th to 17th for the purpose of practicing his peculiar specialty. The Doctor comes to us highly recommended by prominent men of the state and endorsed by the public press as a successful specialist.

A Bargain!

"Comprehensive Commentary of the Bible," in five large volumes, for sale at this office at a bargain.

We hope our friends who always pay promptly and in advance will not think we mean them. We mean those who are now in arrears from six months to two years or more. If there be any of these who do not wish the paper continued to their address we ask them, as a matter of common honesty in business, to send us the amount of arrearage and notify us to stop sending the paper to them. Do not leave us in doubt as to what your intention and wishes really are, in regard to the paper. We need all that is justly due us on subscription to meet the weekly expenses of publication.

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CO-OPERATION, its Laws and Principles. 25 pages of splendid reading matter. Just what is needed to-day. Don't miss it.

THE REORGANIZATION OF BUSINESS. In the Store and the Bank, on the Farm and in the Factory. Practical application of the principles of Co-operation.

PROHIBITION. An unanswerable argument against every method in temperance reform. Price, 10 cents each, the three for 25 cents. Address, WALKER & HARMAN, Valley Falls, Kan.

NOTES.

The Junior will be home the last of August, and after a few days work in the office he will be ready for engagements in Kansas, Missouri, Arkansas, Colorado, and Nebraska south of the Platte. Lecturing work along the lines of A. T. & S. F., the Mo. Pac., and the K. Ft. S. & G. It is especially desired. Address him at this office.

I hope that Mr. J. L. Andrew and other Authoritarian readers of the 'Truth Seeker' have carefully studied the article "Anarchism and Ethics," contributed to that paper by C. L. James, and appearing in its issue of July 24.

The utterances of the Chicago papers ament the "trial" of the mis-named "Anarchists" in the city, are simply infamous. They call loudly for the suppression of peaceful meetings of workmen, lest at these meetings there should be some criticism of the judge, the lawyers, and the witnesses engaged in said "trial." How judicial they have become all at once! Of course they have said nothing to prejudice the case! They have merely proceeded upon the assumption that an accused person is guilty until he is proven innocent, vividly reversing the legal rule that he is innocent until he is proven guilty.

Read the verbatim reports of the trial in the city columns of these papers; then turn to the editorial pages and note the special pleading, the twisting of evidence, the conclusions reached which are often-times not at all warranted by the testimony. The flaming head-lines tell one story; the reports below quite often flatly contradict it. The case is had enough, at best, so far as the previous violent utterances are concerned, but so far the charge of "conspiracy" has not been proven.

In a long letter to the Truth Seeker, G. H. Walser tries to explain matters at Liberal and to defend himself and confuses from the charge of persecution. The Christian tells us that it is the evil nature of man that prompts him to embrace Freethought, that his rejection of the Bible as a divinely inspired work does not result from honest intellectual conviction but is the outcome of his desire to lead a life of viciousness and crime, unchecked by the restraining influences of the moral teachings of that book. G. H. Walser is so much of a Christian in his beliefs and dominating impulses that he uses a precisely similar "argument" in his assault upon the Social Radicals.

Here is a paragraph in point: "Let me say to you, and through your extensively circulated paper to your readers, be not deceived by the siren song of belief. There is not an intellectual belief in Freeclove on earth. The whole theory of Freeclove is founded on an improper action of the cerebrobellum, and not the intellect. It follows the dictates of passion, not of pure belief. It is the child of lust, and not of love; of brutal desire, not reform."

The italics are mine. This denunciation, coming from the lips of a bishop of Rome and directed against Freethinkers, would seem perfectly in place, substituting, as it does, assertion for proof, defamation for argument.

When the Autoerat of Liberal asserts that there is not an intellectual belief in Freeclove on earth, he in effect declares that hundreds of the best men and women in the ranks of Freethought were under the inspiration of brutal lust when they spoke for sexual liberty. Dare he assert this of Dr. Juliette H. Severance? Of E. H. Heywood? Of the noble women he has persecuted in and out of Liberal? Would he have dared assert it of Theron C. Leland? Of Shelley, of Mary Wollstonecraft, of Marian Evans?

Mr. Walser well knows that the most earnest, enthusiastic, persistent, intelligent, helpers that he has ever had in the attempt to build up Liberal, were the very ones whom he now so bitterly and unjustly denounces, whom he stigmatizes as "libertines and harlots." A gentleman he, in the truest sense of the word! He knows how they stood by him when others deserted him or defended him but coldly. He knows that his Liberal was never worth the white paper upon which it was printed save when some brainy radical was editing it; that in the interim of such editorship it pined, and sometimes died. Knowing these and scores of similar facts, how shall we judge his present attitude and utterances? Are the horrible visions of Free Love, of which he tells, but subjective, after all? Is it only a case of reflex nervous action?

In his letter to the Truth Seeker Mr. Walser adopts the role of the aggrieved honest citizen, and seems somewhat anxious to have it believed that he is already wrapped in the fiery robe of a living martyrdom. This may be true, but if it is, it is only the burning of a too lately awakened conscience that tortures him. The idea that the Social Radicals of Liberal have persecuted him is too absurd for further comment.

The origin of the whole trouble at Liberal was this: Walser called himself a Freethinker, but so little did he comprehend the principles of Freethought that he continually sought, in various ways, to limit freedom of thought and have all discussion of live issues suppressed. It has been so from the beginning.

"Priestcraft did not end with the beginning of the reign of Protestantism. Woman has always been the greatest dupe, because the sentiments act blindly and they alone have been educated in her. Her veneration not guided by an enlightened intellect, leads her as readily to the worship of saints, pictures, holy days and inspired men and books, as of the living God and the everlasting principles of Justice, Mercy and Truth."—Mrs. Stanton.
Woman—here's to her,—her religious prejudices have been cultivated at the expense of her common sense, until today we find her the zealous bigot, and willing slave to kiss the hands which have bound her.
E. P. H.

BRIEF COMMENT.

The criticism of John A. Broadbeck printed on third page, is so similar in its general drift to that of Wm. Holmes, published in last issue, that it will seem to many an unwarrantable waste of space to print it. But that none may have ground to say that LUCIFER refuses a hearing to adverse criticism, whether from friend or foe, we give Bro. Broadbeck's letter entire, although it crowds out, by its great length, many others who will think their articles should have had precedence.

Our critic thinks that LUCIFER, like the ancient "son of the morning," has fallen from his place in the firmament, or from the galaxy of bright stars; that we have plunged into the "open jaws of governmentalism." We think it would be hard for friend B. to prove this charge. How could we fall into the jaws of governmentalism when we have never been anywhere else? We were born and reared in the close embrace, in the very jaws of governmentalism and have never yet had a chance to get out, although we would very gladly have done so. But since we have been at the helm of LUCIFER we have never ceased to preach the principles of Individualism as against Governmentalism, one cardinal principle of which individualism is "freedom of choice." In the exercise of this freedom of choice we expressed our preference for the archism under which we were born to the archism proposed by the state-socialists of Chicago.

This is the head and front of our offending. Only this and nothing more. We (that is, the present writer) have never justified the Chicago police in what they did. If Bro. Walker (in his "Notes") took issue with the 'Revenge Circular,' as stated by our critic, he probably said what he believed to be true. As to our being imposed upon by the capitalist press in regard to which was the assailing party on the night of memorable 14th of May, we can only reiterate our explanation already given, that when a man threatens that he will do certain things and when the public press says that he has actually done so, we think we are justified in concluding that the report is true. For weeks and months the socialists had advocated the use of force; they had threatened to use "gun and dynamite" to secure their rights. Was this done for a mere bluff? Did they mean business or not? If they did not mean to use force then they are a set of braggarts and liars. If they did intend to use force, why such efforts to screen themselves from all complicity when force is actually used? The Russian Nihilist who "removed" the Czar was more consistent and courageous.

One at least, however, of the accused socialists, seems to have the courage of his convictions. A. R. Parsons has shown by his voluntary return and surrender that he does not fear to shoulder the responsibility of his acts and of his words. And whether proved guilty or not we say the state of Illinois can not afford to hang Mr. Parsons.

As to whether the bomb-throwing was the "act of an agent of capitalistic conspirators" is a question we have not space to discuss. The same theory was advanced in regard to the dithing of the train at Wyandotte. Now all agree that the authors of that tragedy were Knights of Labor.

We quite agree with friend Broadbeck that "the issues between freedom and slavery are as much a living fact to-day as ever," but we do not think with him that the black slave found his redeemer in John Brown, or that the slaves of to-day, white and black, will ever find their freedom in the successors of John Brown. Brown was a guerrilla, a bandit against government. Slavery was a government-protected institution. When it was destroyed—technically, not really destroyed—it was done, not by John Brown nor his methods, but as a governmental measure to save the life itself of that government—not from a love of the slave or a love of justice. The abolition of chattel slavery was an incident not an object of the war. That slavery would not have been abolished if government could have lived without such abolition we have the testimony of Mr. Lincoln himself.

So then, to put it squarely: the crime of governmentalism as incarnated in chattel slavery was abolished simply to consolidate and confirm the greater crime of governmentalism as incarnated in the state or nation. And so it would be if state socialism should triumph. If the crime of capitalistic wage-slavery, which is now the special pet of the government, can only be overthrown by such a tremendous accession of power by the state over the individual as is now contemplated by state socialists, then will the abolition of the capitalistic system be a curse rather than a blessing to mankind.

Friend Broadbeck thinks the Chicago bomb demoralized LUCIFER to the extent that it has not been able since to regain its lost equilibrium. No doubt the socialists of France thought Thomas Paine had lost his balance when he protested against the wholesale slaughter of the royalists. Paine saw that the archism of the revolutionists was quite as destructive to Liberty and Justice as was that of the Royalists whom they were butchering, and so he earnestly though vainly protested against both. Must LUCIFER's similar protests meet a similar fate?

W. F. Jamieson has gone to Montana for permanent work in the lecture field.

From Mrs. F. A. Logan of West End, Alameda county, Cal., we learn that a great Convention of Spiritualists is to be held at the Neptune Gardens, Alameda, Cal., on the 7th to the 13th of this month. The "world-renowned Colville" is to be one of the chief attractions of the time and place. Music by Miss Louise Adney, California's sweetest singer.

The Lookout Mountain Spiritualistic Campmeeting, near Chattanooga, Tenn., is now in progress and will continue throughout the entire month of August.

OUR BOOK TABLE.

From W. H. McLaury, M. D., of New York, we have received a neatly printed little pamphlet entitled, "Social Ethics," being a synopsis of the May 14th meeting of the Society of Medical Jurisprudence and State Medicine.

The subject discussed was the Social Evil, and I am greatly gratified to find that so much sound sense was uttered by the various gentlemen who read papers before this assemblage of physicians. The paper of E. H. Benn, Esq., is an especially good one, and every Christian woman would be benefited by reading it. In this essay Mr Benn conclusively shows that woman's present comparative elevation is in no sense or degree due to supernaturalism.

Dr. McLaury's paper has in it very much of sound philosophy and practical common sense, but is sadly marred by his talk concerning "God's law," to about "God" nor "his law" does the worthy doctor know more than the little mouse that chitters paper behind his desk. Otherwise I have very little criticism to make of his essay, beyond the observation that he will in due time discover that neither in the polling booth nor in the church will woman find emancipation.

It was generally agreed by the legal and medical gentlemen who spoke, that neither law nor church had proved adequate to check the ravages of the social vice; and they all likewise contended that women and men should be judged by the same standard of ethics.

I presume that copies of this educational pamphlet could be had upon application to Dr. J. H. McLaury, 244 W. 42d St., N. Y.

THE FOLLY OF WORSHIP

THE CURSE OF GODISM.

This eye-opener, published at the office of Foundation Principles, is evidently from the pen of Lois Waisbrooker, although the name of the writer is not given. It is claimed to be an "Inspiration al Essay," and contains much that to me an unregenerate Materialist, has no meaning whatever. But the pamphlet is upon the whole so timely and so true that I am willing to overlook the defect and do all that I can to push its sale. I agree thoroughly with the author that Godism is and has ever been an unmitigated curse to Humanity, and that men and women can not work intelligently for reform until they are completely free from all fear of or hope in God. So far as the God idea itself is concerned, this pamphlet is just what is needed to open the eyes of the people. And whether or not we accept its Spiritual philosophy we all must concede that it is not dull, it is no sense dry reading. Here are some gems from its pages:

"Until you let go of God and take hold of yourselves, of the innate powers of your own beings, there is no hope for you."
"But worship, priests, prayers, songs, will these teach you to handle Nature's forces, to solve mathematical problems, to compound according to chemical formulas—in fact, will they make you independent, like unto god in and of yourselves? Not at all. Nature repudiates the farce. Science is the hand maiden of her choice, the one commissioned to destroy Godism."

"Another result of Godism is prayer. What is the language of prayer? Weakness, helplessness. Who feels stronger to pray by praying? You know you throw your burden upon a something—get resigned to bear to endure the wrong, but that is not removing the cause which produces it. * * * I will submit it to you who have listened to stirring discourses if a conclusion by prayer does not have a lullaby effect? It certainly lifts the responsibility from your shoulder and puts it elsewhere: for if you are equal to the task, why ask help; and if not equal you can not feel that you, you yourselves must do the work; and not feeling that you can never will be done if you assume the responsibility, stop praying, and go to work with that persevering earnestness that death or victory are the only alternatives."

This is a 32 page pamphlet with cover Price, ten cents. For sale by Walker & Harman. Send for it and hand to your orthodox neighbor.

Dr. T. J. Gile, founder of Gile Magnetic Institute and inventor of the Glob Electric Company's appliances, is located at 215 Kansas avenue, Topeka Kan. Dr. Gile is a powerful magnetic healer and can give a searching diagnosis of your most hidden disease on receipt of one dollar and a lock of the patient's hair. Send for circulars.

JOB WORK.

Our friends will please remember that we are now prepared to do job printing, such as Cards, Notes, Bill-heads, Envelopes, Circulars, Pamphlets, etc. Satisfaction guaranteed. Please send in your orders.

"Westrup's Financial Problem," price 25 cts. For sale here.

For Lucifer. THE STATE.
What is that band of rogues and huns,
Which ever wastes and never saves,
But makes mangled a race of slaves?
THE STATE.
Who is it when our backs are sore,
Demand of labor more and more,
And feeds the rich, but tax the poor?
THE STATE.
Who cast in dangerous those who would
For tolling mankind do some good—
Who'd tear our tongues out if they could?
THE STATE.

Who is it who Freedom's speech?
Who is it shameful falsehoods teach,
And seldom practice what they preach?
THE STATE.
Who stain the earth from shore to shore
With human bones and human gore
And with our fellows make us war?
THE STATE.

What is that vile despotic band,
Which by its money, stays our hand,
And shuts the workers from the land?
THE STATE.

What makes each woman but a slave
To marriage laws which madmen gave,
Which drive our mothers to the grave?
THE STATE.

Then raise your voices—join the cry:
"For man, shall man no longer die!"
"That power of evil we defy!"
"THE STATE."

Come lend your zeal without alloy,
Each man and woman, girl and boy!
All friends of Freedom, help destroy
THE STATE.

David A. Andrade,
South Yarra, Melbourne, Australia.

Broadbeck on Anarchism, Etc.

Editors LUCIFER: Can you tell me the reason why of late LUCIFER does not make his regular weekly connections as formerly? Is it the fault of the press or the mails? Or is the dear little fellow ashamed to show his face among his radical friends since his most shameful and inglorious fall from almost the highest pinnacle of Liberty, down into the open jaws of government-ism; not to be protected as you may fondly dream, but to be crushed at will by the power of the insatiable monster, against whose stealthy encroachments and gradual usurpations, LUCIFER, in a war of words, fought valiantly in the front ranks and did much valuable service, but in shame, must it be said, quailed at the shock of the first realistic Bomb; and well may his friends in sorrow exclaim: "How hast thou fallen, O LUCIFER." Now, fallen LUCIFER, I want to ask you a few plain, common sense, matter of fact questions. When you penned that column of denunciation in the issue of May 9th, did you know as a matter of fact, that "the cause of freedom and of justice had been betrayed and crucified in the house of its professed friends," and that the so-called Socialists—the self styled Anarchists of Chicago had precipitated a reign of terror in that city? As a matter of fact, did you know that life and property were in such imminent peril as to require the interposition of the state and municipal forces? Did you know, as a matter of fact, that those Anarchists and Socialists did destroy property and use violence in deterring seabs and non-unionsists from filling the vacant places at the works in question prior to the charge on them and killing some of their number by the State Banditti on the 2d of May? When in contradiction of the statements of eye witnesses, and of their circular referred to under the heading of Notes, (which I suspect is by the pen of W. though it has no signature) you out-Herod Herod himself, and say with strong avowal of presumption—it is "not true that the men were shot down in cold blood by the police, for peacefully demanding a shortening of the hours of labor," and that those who made the statement well knew that the men were killed, not because they had assembled to publicly announce and discuss their grievances, not because they had marched in procession with banners and music, but because they were engaged in destroying the McCormick concern, and infinitely worse, in inhumanly beating men who had remained at work. Now I want to know upon what evidence do you base such false, misleading statements? Whatever it may be I have every unbiased individual of sufficient intelligence, (LUCIFER included), to sift and weigh testimony, knows that they are not based upon facts. Did you then, or do you or any one else now know for a certainty, that a socialist threw that fatal Bomb? Might it not have been the work of an agent of an organized band of political and capitalist conspirators for the purpose of diverting public attention from their own aggressive acts, and arouse the hatred, the malice and the prejudice of the stupid masses to that degree necessary to shoot down in cold blood those of their brothers who were more sagacious than themselves, seeing the conspirators aim, would block their game? And suppose the rearing of an empire over the ruins of this republic was really the object of our great

hings of wealth, could they possibly have hit upon a scheme that would work more to their satisfaction than the one above outlined? and with all the pompous paraphernalia of State and Church at their back, and the press, both great and small, bond and free, with a few honorable exceptions (of which number I am sorry to say LUCIFER, once the brightest star, has in this instance, chosen to be counted out,) with all these on their flanks, and the rag, tag and bob, baying on the scent of blood in their front, would it be such a very difficult thing to achieve? Stop and reflect for a moment! But casting supposition aside and coming nearer home to the truth I venture the assertion that the above outlined programme is an existing fact. I say this fully conscious that it will be pool-pooled in certain quarters as the rantings of a crank, a sensationalist, alarmist, &c., &c., but such slurs will not remove the fact, but simply show that those who indulge in them have learned nothing from observation, experience or history past or present. They have not learned, I fear—will not learn until too late—to what depth human treachery can descend, and to what lengths human ambition can stretch when grasping after power. If time and space permitted I could give abundant reasons for my firmly grounded convictions, that the issues between freedom and slavery are as much a living fact in these United States to day as ever, and with all the cost and suffering in blood and treasure for its extinction, has only been changed in character and form, in number and in race, from 4,000,000 blacks to 40,000,000 whites, including the blacks, from the American to the European plan, which is by far the most advantageous to the master. So with our land system, our financial and banking system; all this and much more of like character has been inaugurated within the last quarter of a century, all tending with unerring certainty, to the same end, viz., by robbing the many. Under the old system the black slave found his Redeemer in the Browns, the Garbans, the Phillipses, the Tiddingses, and scores of others of equal pluck, who dared, in defiance of law, gospel, public opinion and custom, to rouse the veil and expose the heinous features of the system to the public gaze, regardless of consequences. But here in twenty-five years we have produced, and are cultivating, a wage slave system and a class of snobbery, that will, at the same rate of growth and development in the next twenty-five years, surpass any system the world has yet produced. And this is not the work of chance nor the blundering of ignorant statecraft, but the legitimate outcome of a deep laid scheme, deliberated, planned and perfected during and after the war of the rebellion, by skilled engineers. But where shall we in this present crisis, look to find the champions of Liberty courageous enough to grapple with this more powerful and more arrogant foe, and strike the fetters from the limbs of forty or fifty million slaves who will not strike for themselves; echo answers where? It might be said, "If they are content let them wear their chains." This would probably be the best course to pursue if only the willing ones were affected, but the rule will not work that way. The apathy of the many forces the few who are not willing under like conditions, and this they have no right to do. I once counted LUCIFER as one of the defenders of liberty, of conscience, of speech and of press, under any and all circumstances, against all odds, but that Bomb proved that I was mistaken; and I may as well say it now while it is on my mind, ever since that little skirmish LUCIFER has seemed to me like a ship in a gale that has lost its balance, swinging from side to side unable to recover its equilibrium; or like a man trying to ride two wild horses at the same time, going in opposite directions. Why is this? Is he conscience stricken on account of that premature philippic against men who had the courage to test the strength of our boasted freedom of thought, of speech, of press; what if they did find it necessary in defense of their, your, mine—every other American citizen's—rights to kill a few of a band of ruffians sent there expressly to break up their meeting, could men worthy of the name have done less? The only thing to be regretted is, that they did not lay out the whole posse along with those that sent them. That would have taught the bull-dogs and their masters a wholesome lesson they would not soon forget; and the same fate should have met Governor Rush and his flock of frightened militia lambs at Milwaukee, for the same reason as in the case of Chicago, in neither case was there a shadow of excuse for their official intervention. Whatever riot there was, was of their own seeking, and if murder was committed, they, the officials and not the Socialists, are the guilty parties, and should be so held and dealt with as all other criminals, and would be if justice, and not favoritism and brute force was the rule. The foregoing statements are based on reports of disinterested eye witnesses and partly on reports as published in various papers with capitalistic leaning. I have only this to say: if the country is ever to be redeemed from its present system of governmental brigandage and rapine, and the grip of greedy corporators wrenched from the throat of industry, it will be the work of men, composed of just such material as the Spies, the Fieldings, the Parsons, the Schwabs, the Haskells and the Mosks. Weak kneed reformers who quail at the first shock of battle, never have, and never will accomplish anything. No class is more awake to this fact than the numbers and oppressors themselves, and their satellites hence their efforts to crush them in their infancy.

JOHN A. BROWN.
Anarchist, Atheist, Evolutionist, Socialist, and Revolutionist.

Zeno to Plumb-Line Hail.
EDITOR LUCIFER: After leaving a field covered with what I supposed was glory, I am much cast down by the remarks of "Plumb-Line" in last LUCIFER. If State Socialism is tyranny, its followers do not know it. Bakunine taught that the duty of the revolutionist was to make categories of all members of society, one class to be killed at once, another to be frightened, and others to be driven to acts not otherwise intended; he would also transform all churches into schools, in which there should be no liberty for pupils until some power set them free. All this was to be done to help revolution; or in other words, force shall rule until the revolutionists decide that freedom shall begin. If this be individual liberty, it is opposed to LUCIFER'S Anarchism.

Those who admire Paine's "Rights of Man" cannot reject true government, for Paine is very exact in his definitions of the scope and powers of democratic government. If the anarchist cannot explain away the inconsistency of condemning government without qualification, and endorsing a work that essays to define and justify government, he had better regard the "Rights of Man" as a ground for harmony with State Socialists, instead of persistently placing the latter in a corner which they refuse to occupy.
I believe in full individual freedom; I claim the right to choose my occupation, country, and doctrines and associates, but outside of these rights I see enjoyments which I cannot realize without help. The organization necessary to supply those wants, is called government by Paine and State Socialists. The wants are: communication, transportation and co-operation in production. The Anarchist fears monopoly, and his remedy is: two mail systems, two railroads, or two canals where one is needed. Two or more are necessary for competition. I am satisfied with the result of my discussion with Anarchists.

ZENO.

What Is the Matter?

EDITOR LUCIFER: Can you tell me what is the matter with everybody? I ask you this because a good mechanic asked me the same question this morning, and I could not answer it. He referred me to 40 or 50 good mechanics and artisans that live here and are walking the streets. Nothing to do. This is significant for as I understand, it is the same all over the country. Good men that are just boiling over with manhood and a desire to do honest labor. What will be the result? Satan finds the mischief still for idle hands today. But I am getting near the "lead line," because, according to the press reports, the worst thing that can be found against Mr. Spies is that on several occasions he said there is a revolution coming. That is enough. We should also shoot the man in the U. S. Signal Service for announcing the coming of a terrible storm, for no doubt he is the cause of all this dry weather. I have held these ideas since I was a small boy, for I remember killing a tree-foal for crying "more rain." For we had already had too much rain and we wanted to make hay. Served him right. Respectfully,
GENOVA, ILL. STILAS ANTHON HUNT.

P. S. Please find enclosed \$1.25 for amount of subscription for LUCIFER. I think Zeno gave a splendid article in this trial of Jehovah. S. A. H.

Why?

I believe most children first learn to say Mama or Papa, but I believe the first word I ever learned to say was why, and as amazing as it is I cannot help repeating it, it seems to be a weakness of mine to always want to know the why's and wherefore's of all things doubtful. Therefore I hope to be excused for asking why concerning something that don't look just right to me; and that some kind, intelligent reader of LUCIFER will rise and explain.

As we as people have abundance and to spare of all the necessities and comforts of life, and plenty of material, brains and muscle to produce more, why should we ever be hard up or have hard times? Why in this best government on earth (?) should people be able and anxious to earn a living, go begging in vain for an opportunity to do so? Why should those that produce most of the good things of this world enjoy the least? Why should anyone be allowed to monopolize the means and the tools of production? Why the widows of officers not entitled to a pension at all, receive more in one week than many disabled soldiers do in a whole year?

Why, yes war an officer receive more pension than a private for a like disability, say way? and why lie still and let the chains of slavery be fastened upon us and our posterity rather than use force to resist our masters for fear of being called law-breakers?

Why do intoners in manufacturing rooms, highly protected by tariffs, receive the least pay? Yours inquiringly,
J. H. HARRISON.

MARY JONES; or, the Infidel School Teacher, and the Handsome Woman.
By Elmina D. Slenker. W. E. Bailey's Liberal Press, Nashville, Tenn. Price 20 cents. Sold at this office. Almost every Freethinker in the country has read the pan-productions of Mrs. Slenker, and feels for her a tender regard for the good work she has done for Freethought. Mrs. Slenker does not set up for a novel writer, and her "plots" are not intricate and her "situations" are not dramatic. Nevertheless, she tells a simple story in a way interesting to thousands, and conveys at the same time many moral lessons, with common-sense objections to the prevailing system of religion. Her books have done a very great amount of good, and we sincerely hope that this one will command a wide sale. Truth Seeker.

Court of Common Sense.
JUDAS PUBLIC.

Lucifer vs. Jehovah.

Lucifer, through his counsel, feeds many to your humble advocate. "Ability to hold up a lost cause," is the saccharine form. A dead crow is the true emblem of inability, (with killing) and also of the lost "cause."

Truth and Science are offered in court as evidence that the great arch traitor who drew away a third part of heaven, ought to have heaven and earth. The truth as handled by Zeno is not the Truth as it is in Christ. I must translate the arguments of the counsel for plaintiff, so that the court can understand them:

1. Jehovah made a great many mistakes, and for those various blunders he ought to let the whole thing go to the devil.
2. He should have created the world so that men could live without effort. Even oxygen ought to have got into men somehow without the trouble of breathing.
3. It ought to have made treatment of the sick instead of disease.
4. Salvation ought to have come like burrs on wool, and not have to be worked out with fear and trembling.
5. He should have made men equal to himself, not merely in his own image. This would have saved many useless attempts at climbing.
6. He should have made men so that they could see God and live.
7. He should have made a soul so that it could be brought to court.
8. He should have made every one so that he could understand the Bible without reading it. This would have saved Zeno a heap of trouble.
9. He should have made Lucifer modest enough to get behind a man without being asked to do so. This would have saved John Smith a heap of trouble.
10. He should have made figs to grow on thorns, and grapes on thistles; weeds ought to produce corn.
11. There was no use in having a devil to go round nights sowing tares in the wheat.
12. Punishment is something horrible, and the defendant being all powerful and all wise, ought to invent some way to reform men without punishment.
13. Apes ought to grow in due perfection and not in company with the warty dwarfs.
14. Continued and uninterrupted happiness ought to come to every individual, and if it don't this is proof that Defendant had no more to do with making the world than plaintiff, and that the court should put him, the plaintiff, in possession of the universe, and plaintiff promises to make everybody happy.
15. "Your eyes shall be opened." Yes, "thine," Lucifer has done all he was permitted to do, but he never shows all he is capable of. The authorities quoted by the plaintiff's counsel, show that Jehovah uses the devil, wicked men and false prophets to punish men who can be reformed, but men who can not be reformed are left to their own destruction.
16. Now for the little that Satan is asked to do, and much that he does by going about like a roaring lion, the counsel asks that he be put in possession of the whole universe. If Lucifer is successful his counsel will have just as good a right to the whole instead of half.
17. It is not necessary that the name of God be in the constitution. His name is on the almighty dollar, and that is near the hearts of a majority of the people. JOHN SMITH.

(To be continued.)

From Our Mormon Correspondent.

EDITOR LUCIFER: I cannot decently govern upon fundamental principles of government, or classically of the rise and fall of the "Roman Empire," but if you think it will be of interest to your readers, will place before them a few simple facts, leaving it to the more profound to reason from cause to effect. It is not my purpose now or ever to make the columns of your paper a battle ground for me or for my people, but a desire to assist all honest people in disseminating truth.

We have several classes of people in Utah, who write for the press to "Expose Mormonism." One is the lightning tourist who dashes through on the night express and indorses all he ever heard of evil of the people and their social system, because it is too much trouble to think, if he has the brain power to form an opinion. Another class belong to that old and ever recurring type of humanity—anything-for-an-excitement man; the man who wants to write a book, or give a series of lectures, and who for filthy lucre's sake perverts the truth, and makes every day life read like an eastern romance. The third are those who desire to pass as great moral reformers and come to find some blunders definitely. Failing in that, they turn to abusing our marriage system, which—if you leave all religious ideas out of the question—has much to recommend it. The fourth are of the discontented minority; political adventurers, who, having been unable to seize the offices of trust, or the treasury, are constantly devising methods, plots and tricks to force an agitation and if possible to betray us into some overt act. And are constantly doing as Russian Cossacks may, in your issue of July 10th, that they should not do, trying to force upon us a reformatory (?) system by such methods as drive men into violence. There is still another class who can scarcely be counted among those who contribute to the literature of this country, who may be found in every grade of society. Those who have honestly investigated and after carefully and thoroughly inspecting the grate, and finding no fire, are forever wondering where all the smoke came from; and who always believe there is still a mystery to be unveiled.

We have a grand country, producing as it does gold, silver, iron, copper, coal, salt, sulphur, and alum; besides small quantities of other metals and the materials for working them; and we have a climate which will produce anything under the sun. And out for the adverse legislation and the law representations we have had, the country would have been in a much higher state of civilization than the one who are for the present retarded growth are the cause of a national and should be treated by all classes as common law. A MORMON WOMAN.

PLAIN SPEECH.

In last week's issue we gave a mild protest from Mrs. Whitehead against our method of treating popular abuses. We here insert a few short letters out of the many we have received endorsing our course:

DR. H. I. Hope you will escape persecution until you have means to fight, but if it comes I have a cow, and the babes can drink water. W. D. M.

An editor of a leading daily journal writes:

I observed the threat of prosecution. If the bigots crowd you, I shall take pleasure in doing my share in the emergency.

DEAR SIR: I see by the last No. of LUCIFER that the foes of progress are threatening to cause you trouble. That is why you find this \$1.00 enclosed, as otherwise I should not have thought I could possibly spare it now. M. E. V.

DR. HARMAN: If you want money to fight a suit at law with the accused bigots, please let me know and I will send you five or ten dollars to help you talk plain. Words of themselves are not vulgar; it is only those over nice folks that will be shocked. Success, Kan. O. H. D.

DR. LUCIFER: I have been reading the comments in LUCIFER on National Celebration days and I am glad to learn that there are a few who can see the absurdity of celebrating any other day than the anniversary day itself. When will people learn that one day is no better than another? The boys in blue fought and died on Sunday but the slaves of church and state could not strew flowers on their graves in 286 because the anniversary of that day came on the "holy Sabbath!" Freethinkers, Liberals, Truthseekers everywhere, let us be true to ourselves and eringe and ponder no more to priest or church. Let us control Freethinkers and Radicals form the League that was talked of some time ago, and go to work determined to do our best to enlighten the people, teach them to think instead of to fear, to work and help themselves instead of to pray, bring them to the knowledge that true liberty is not in doing as others say and do, and in shouting till they are hoarse for some money grabber who would deposit them of the last cent they had in the way of interest, rent and taxes, that he and his ilk might live in ease and pomp.

With regard to so much complaint about LUCIFER failing to reach its patrons I have this to say: I think some postmasters or their friends snore the paper and after reading, or soiling it at least, forget purposefully, perhaps, to return it to the office so that its rightful owner can get it.

Editor LUCIFER, I am glad that you talk plain and call things by their right names. Give them plain common sense talk; they are not used to much common sense or a few plain truthful words would not set so hard with them. Double the dose, if necessary; if it don't kill it may cure. At least if you get into trouble they will find that you have friends to back you. When bigots get the bigotry knocked out of them they are apt to make the most Radical of Freethinkers.

Please send me Plain Home Talk and Medical Common Sense, by L. H. Foote, M. D.—the one for \$1.50.

Radical friends, as Comrade Cook said, "will you come join the league in this perilous hour, augment our forces concentrate our power." That is what we need to concentrate our power—work in unity, doing our best and helping others to do the same. I am with you for freedom in its broadest and fullest sense. ANN E. STEWART.

DIANA. Sexual Advice for the married, Single, Thelid Edition, revised and improved. Humanism is the road to True Love and pure pleasure. Price 25 cents. Stamps gladly taken. Please order from ELMINA D. SLENKER, SNOWVILLE, VA.

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A FAMILY AFFAIR.
BY THE LATE HUGH CONWAY.

He had his way. It was arranged they should all go to London on the morrow. Frank suggested that before going they should inquire if Beatrice had drawn any money from the bank. So on their way through the town the next day Horace and Herbert had an interview with Messrs. Farlong and Co., and ascertained that their niece had taken one thousand pounds with her. When they came out of the bank they found Frank missing. Indeed, he kept them waiting fully five minutes before he reappeared. He had just been round the corner, he said, looking at some of the quaint old Blacktown houses. The truth is he had been to the 'Cat and Compasses,' seen the expansive widowed landlady and ascertained the address of her worthy friend, Mrs. Rawlings. No doubt the Talberts could have given him this, but he did not care to trouble them for it. As William Giles had accompanied his masters in order to drive the horses back, the Talberts, until they were in the train, could not make known to Frank the result of their inquiries at the bank. Frank heard the news gloomily. The sum taken by Beatrice showed that she meant her absence to be a prolonged one. "Did you get the numbers of the notes?" he asked. They had not done so. "I should get them. The first one she changes can be traced back, and we shall know where she is," said Herbert, noddingly. Horace said nothing. Conscience told him he would not have thought of it, but self-respect bade him bide his time. In London they parted. The Talberts went to their favorite hotel, and Frank, who wished to be quite free and unfettered in his researches, went to his. The next day the brothers called on Sir Malguy Clauston, and Frank found the way to 143 Gray Street, the purveying establishment of Messrs. Rawlings Bros. He asked for Mrs. Rawlings, and not knowing whether it was Mrs. John or Mrs. Joseph, was compelled to describe her as the one who had been at Blacktown some few days ago. That was Mrs. John, Mr. and Mrs. John were away. Would not he be back for at least a week. No one knew exactly where they were. In their absence, caused perhaps by another wild-goose chase after a supposed son, Frank was compelled to defer his researches. His heart was very heavy. It seemed to him that he would find Beatrice by the prosaic way of tracing back the bank notes. He wished he had not suggested this course to Horace and Herbert. He went down to Oxford and settled his affairs as best he could. He arranged with Morille's friend, Paulshaw, a brother coach, to take such pupils as he could send him. So utterly unfit did he feel for work that he was glad to think that his new appointment did not become a fact for six months; so that, except for the book which he had to see through the press, he would have nothing to occupy him but the search for Beatrice. Horace and Herbert were more successful in their call. Sir Malguy was at home and appeared delighted to see them. But this effusiveness only covered a certain fear with which, perhaps on account of their striking resemblance to his dead wife, the baronet always regarded his tall, grave brothers-in-law. To my mind, a widower who marries again had better make a clean sweep of all his first wife's relations. A painful duty, yet due to one's self, as the Talberts would say. "So glad, so very glad, to see you, Horace; so delighted, Herbert," exclaimed Sir Malguy. "How well you both look! never saw you looking better." They told him they were very well. "You don't seem to grow a day older. No family cares to vex you. Most men keep young as bachelors. A family means responsibility as well as pleasure, you know," Sir Malguy nodded his head contentedly as one who knows all about it. Just then a tremendous clatter took place overhead. It sounded like the banging of wood on shining metal. "Repairs, I suppose," said Horace. "Oh, no. I expect that's my young rogues at play—sturdy young rascals they are," added the fond, middle-aged parent as the din increased. "The nursery seems very near," said Herbert. Horace looked very dis-turbed. "It isn't the nursery," said the baronet. "I expect they're in the bath-room, just overhead. They get in there sometimes and beat my sponge bath with their nunchucks. We all liked that sort of thing when we were boys you know." Horace and Herbert were silent. They knew little about the ways of children, but felt it a cruel libel on themselves to suggest that they had in their most unthinking years ever been guilty of such conduct. "Piling and stop the rogues," said Sir Malguy. "I'll have them brought down here. You'd like to see my boys, wouldn't you, Horace? You would Herbert?"

An affirmative trembled on Herbert's kind lips, but Horace sternly interposed. "No; not just yet, Malguy; we have come to see you about an important matter. But we can wait till—the boys have done." Fortunately at that moment some one else indulgent than the father must have captured the little boys and led them away. Serious conversation was once more a possibility. "We have something to say to you about Beatrice," said Horace. Now Beatrice was the very last subject which Sir Malguy cared to discuss with his brothers-in-law. Although they had never said so much, he felt that they altogether disapproved of his conduct with respect to his daughter. He felt that they thought he should not have gone abroad and left her to herself, although she had been so left by her own expressed wish. To some people, especially those whose consciences were ill at ease, the Talberts' grave, unspoken censure was more terrible than vituperation from any one else. "About Beatrice," said Sir Malguy. "Not ill, I hope? I thought her looking far from well when she left here." "No, she is not ill—but we are in some anxiety on her account." "Ah, I think I know. I think I'm quite prepared for what you are going to say." Horace raised his eyebrows. "You are?" he said. "If so, it will make our task easier." "Much easier," said Herbert. "Well, you are going to say that young Carruthers is in love with my girl. He came here once or twice; I saw it then. He told me he was going down to your place." "Yes, that is part of what we were going to say." They had decided it was as well to let Sir Malguy know of Frank's ambition. "Well," said the baronet, "I like Carruthers. Besides he is a kinsman of yours. I assure you, my dear Horace, my dear Herbert, I can never forget the many happy years spent with poor—er—he actually hesitated for the name. Think of that! all young wives who believe that your husbands will be inconsolable should death remove you!—with a much beloved member of your family." "Thank you," said Horace, quietly. He recognized the fact that Sir Malguy meant well. "Besides," continued the baronet. "Beatrice is entirely her own mistress. She has a will of her own. I have no power over her fortune, which, by the by, is almost as large as my own. This is just as it should be, because with those sons of mine it will be impossible for me to add to her income at my death." So he rattled on, bringing out what was really a justified ton of himself. "My dear Malguy," said Horace, mildly, "would it not be better if you heard what we have to say and made your comments afterwards?" "It would be a great deal better, Malguy," said Herbert. From the days of their first acquaintance they had always assumed this air of superiority over the respectable noblemen. He had never even struggled against it. So he obeyed and was silent. They told him all about Beatrice. Her letter they could not show him, having forgotten to ask Frank to return it. Sir Malguy listened but did not appear much upset. "We will of course take any steps you wish, or act you in any steps you may take," said Horace, in conclusion. "It's a nuisance, but I don't see any steps to be taken," said Sir Malguy, composedly. "Neither do we. But we felt it right you should know at once." "Quite so. As I said, Beatrice always had a will of her own. She is full of strange fancies—full of them. As you know for some extraordinary reason she wouldn't be presented, and can't live in the same house with her mother—er—" "Her mother!" exclaimed the Talberts in a breath, and glancing simultaneously at a certain picture on the wall; an upright landscape which filled the space once occupied by the portrait of Sir Malguy's "Aunt." The baronet colored. "With my wife, I mean. You may be sure this is but a freak of the girl's. She has her maid with her, you say—a respectable, middle-aged woman. Oh, it will be all right. Perhaps she means to write a book. Ladies do all sorts of things to write books nowadays. Lady Fanny Beaumont went through Patagonia and shot some alligators or something. There's another lady who roughs it in Italy and Spain. Fanny Spain, Herbert! You know what a beastly hole Spain is. Women do all sorts of out-of-the-way things now." "Some women," said Horace, severely. His ideal woman, if he had one, did no strange things. "However, if you are contented there is nothing more to say." "I'm not contented. It's a nuisance to think of a child you love wandering heaven knows where. But she'll turn up all right again. Ah! here's my wife; we'll hear what she thinks of it." Lady Clauston entered looking as usual very beautiful. Horace and Herbert rose and greeted her with solemn gallantry. They were always particularly attentive and courteous to Sir Malguy's second wife. This lady attributed to her charms. She was quite wrong. The Talberts were only anxious to show that if Sir Malguy chose to marry again it was a matter of no concern to them. Lady Clauston was told the news. She turned to her husband triumphantly. As many better bred people sometimes do, she forgot herself. "I always told you she would do something disgraceful," said her ladyship. "My dear! my dear Isabel!" said Sir Malguy. He glanced furtively at his brothers-in-law. Horace and Herbert rose like two figures worked by one spring. Their calm eyes looked down their straight noses and concentrated their gaze on Lady Clauston, who turned very red. "Madam," said Horace, "the members of our family, and I believe I may say, of Sir Malguy's family, are not in the habit of doing disgraceful things. Beatrice may have left us unadvisedly, but I am certain her reason, if known, would meet with her father's and with our approval." Lady Clauston at once saw her mistake and apologized humbly. An apology which the brothers accepted gracefully. Then after

having been shown the nursery treasures they took their leave. "Malguy does not improve as he grows older," said Horace. Herbert shook his head mournfully as one who wished to gaily say a fact but dare not. Lady Clauston, in spite of her apology, told her husband that Beatrice had done something disgraceful. "Oh, no, my dear," said Sir Malguy. "It's only a freak. You know, I won't say for what reason, she can't come back here to live. Well, she's grown tired of life down at Oakbury. I don't wonder at it. Horace and Herbert are two regular old women. They don't want their own stockings, make antimacassars, and all sorts of things. She was ashamed to say she was tired of the life, so went off on her own account." Here was yet another motive attributed to Beatrice. Nothing is more risky than the attributing of motives. It is as dangerous as prophesying before the event. CHAPTER XXVI. A WORD IN KANSAS. After one or two unsuccessful attempts Carruthers found Mrs. John Rawlings installed behind the family counter at No. 143, Gray Street. She was very hard at work—no doubt endeavoring to make up for her husband's repeated absences. In her hands she held what appeared like a long salmon-colored two inch rope, which, by a dexterous twist of the wrist, or some manipulation only known to the initiated, she was rapidly transforming into ornamental and symmetrical festoons of those luscious articles of diet, sausages. Upon learning that Carruthers wished to speak to her in private she whirled her hands on a cloth, and lifting up a flap, or species of drawbridge, in the counter, begged he would step through and follow her up stairs. He did so, and was shown into what Mrs. Rawlings called the parlor; a room papered with a startling paper, carpeted with a dazzling carpet; furnished with imitation walnut chairs and couch upholstered in the brightest blue tapestry; the mantelpiece bearing a mirror in a burnished gilt frame, and, among other gay ornaments, a huge pair of those glass vases with suspended prisms known as lustres; the fire glowed very brightly, and was kept in order by a fender and fire-irons of shining steel. It was, in fact, a room which appeared to open its eyes and glare at you as you entered. A man even more anxious and preoccupied than Frank was could not fail to be struck with the general effect. It would have been positively ungracious not to have noticed it. "What a bright room!" he said. "It is a bright room," said Mrs. Rawlings in a gratified way. "You see, sir, we often kill as many as thirty pigs before breakfast." This seemed a digression without bearing upon the main subject. "Poor things!" said Frank, without making it clear whether he referred to the pigs or their slayers. "At first, when I married Rawlings, I found it a melancholy business; so I made up my mind to have everything away from the factory bright and cheerful." "You have succeeded here," said Frank, as he took the azure covered chair offered him. "I hope so. You see, sir," continued Mrs. Rawlings, "every business has its drawbacks as well as its advantages. Many don't like the pork business, but it's a nice clean business—there's no dust about it like there is about baking. I hate dust of any sort." At another time Carruthers might have been amused and have tried to draw this woman out, but he was now only anxious to hear about Beatrice so he commenced his inquiry. "Yes, Mrs. Rawlings had been at Blacktown. She had stayed at the 'Cat and Compasses.' She, or rather her husband had believed a little boy to be their missing son. A young lady had called upon her one morning. She gave no name, but she was a tall young lady; very handsome; and with grey eyes; beautifully dressed; in fact quite a young lady. Yes, poor thing! quite a lady." Would Mrs. Rawlings tell her visitor what had been said or done at that interview? Oh, no—never. "The good woman shut her eyes, compressed her lips, and shook her head slowly and solemnly. The combined effects of these actions being meant to show that Beatrice's communication was for ever locked up in the sacred repository of her heart." Mrs. Rawlings really meant to keep Beatrice's secret, and doubtless had no pressure been applied she would have kept it loyally. But unluckily she was one of those who have to struggle to retain a secret, not only by main body but little corners which would slip out unawares. In trying to guard Beatrice's secret from her visitor's renewed questions, she was like one trying to pack a feather bed into a traveling trunk; as one part was pushed down another part rose up. The words "poor thing!" applied to Beatrice had already raised Frank's curiosity to the highest pitch, and made him believe that the present inquiry was not collateral. Was he justified in striving to learn what Beatrice wished him? He thought so. He loved her with a pure, unselfish love; so unselfish that he was not endeavoring to find the cause of her flight for his own ends, but in order to be able to give her aid if she required it. Yes, the man who loved her had a right to try and learn all about the woman whom he believed loved him. Besides, had Beatrice in any way bound this woman to secrecy? He could scarcely believe it. He fancied that Mrs. Rawlings, as some people will, was making a mystery of nothing. Beatrice may have given her money to withdraw the absurd claim, and she was ashamed to confess the fact. "Look here," said Carruthers. "I must and will know what took place between you and the lady. I warn you that by concealing you may do her the greatest wrong. You cannot harm her by telling the truth." Again Mrs. Rawlings shut her eyes and shook her head. Again Frank pressed her, again and again. She still kept the secret, but ever and anon, by means of some unguarded expression, let a corner slip out. So much so that Frank fully realized the fact that Beatrice was driven to seek that interview by some great stress, some grievous need. He began to fancy that in spite of her denial in knowledge even of her name, Mrs. Rawlings might be able to tell all about the flight. "Can you tell me where to find her?" he asked. "I warn you if you withheld her ad-

dress from me you may do her a wrong which may never be repaired." He spoke earnestly and impressively, fixing his eyes upon the woman as he spoke. He wished to learn from her looks whether she knew the address or not. A sudden inspiration seized Mrs. Rawlings. Inspiration may come to a purveyor as well as to a poet. This young man, this eager young fellow, was the cause of all this shame and mischief—what secret was there to keep from him? He might be right; incalculable harm might follow her silence. "You want to find her?" she asked. "You don't know where she is?" "I want to find her. I shall never rest until I find her." His manner told Mrs. Rawlings that her inspiration was correct. She rose and spoke with real emotion. "Yes, sir," she said, "go and find her. Go and do what is right. If you are the man, I think your conscience will tell you what to do. Oh, sir, make what amends you can while there is time. Life is uncertain. It is things of this sort which haunt a man on his death-bed." The look of surprise which at first sat on Frank's face turned to one of something like horror. "Go on," he said hoarsely. "Perhaps, I am wronging you," went on the woman. "Perhaps you did not know all. She said the child was born in secrecy. Perhaps you never knew it. But go to her now, sir, and make what amends you can. It's not for me to speak, but what can a gentleman want for his wife more than a beautiful, proud-looking young lady like this. Dear, dear! what she must have suffered, poor thing." Carruthers was ghastly. His hands grasped the table for support. Mrs. Rawlings glanced at him and felt that her impromptu oration was doing its work. "There, don't take on so," she said kindly. "There may be excuses for you. Old people oughtn't to judge the young too severely." "Tell me all she said, every word," gasped Carruthers. He had forced the woman to give him this bitter cup, and he meant to drain it to the dregs. (Continued.)

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